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AN INTRODUCTION TO THE ARABIC LITERATURE OF THE JEWS.

I (*continued*).

20. *Alphabetical List of Arabic Names (continued).*

524. עֲטִיָּה 'Atijja (present, gift). This seems to be the original spelling and meaning of that name (comp. 'Ata Allah, *H. Kh.*, VII, 1044¹), which in different times and countries, in transition through European letters has been changed into עֲטִיָּה, עֲטִיָּה, עֲטִיָּה, עֲטִיָּה, עֲטִיָּה, עֲטִיָּה, and even אֲטִיעֵש (Abraham, editor of the Pentateuch, Amst. 1765), and probably also עֲטִיָּה.

The following persons belong to one family or to more than one of the same name, though the orthography may be different, according to the forms enumerated above:—

Abraham b. Rafael Chiskijja (*Catal. Bodl.*, p. 2843); Immanuel b. Josef (ibid., p. 2844); Isak (ibid., p. 1095); Jesaia (Jellinek, *Kontres ha-Maspid*, p. 28); Jomtob (in the Index of Conforte is an error, see below under Schemtob, but see another ap. Wolf, I, p. 486, n. 833); Josef b. Abraham (*Catal. Bodl.*, p. 2844); Mordechai (1730, *Catal. Bodl.*, p. 1656); another ob. 1818 (Jellinek, l. c., p. 32); Moses עֲטִי (see Resp. of Jehuda b. Ascher, f. 36); Salomo עֲטִיָּה (*Catal. Bodl.*, p. 2285); Samuel (*Catal. Bodl.*, p. 2408, עֲטִיָּה, ap. Sambari, p. 160); Schemtob (in the Index of Conforte to be added 41 b and del. Jomtob, see above; ff. 42 and 48 the text reads עֲטִיָּה and עֲטִיָּה). Giuseppe d'Abraam "Attias" till

¹ Comp. d'Herbelot, I, 457, *Athia*. I believe a derivation from عَاطِي liberal, and عَاطِي superbus, senex, to be improbable. Atā Allah is = נתנאל, comp. הבה אלה.

to the middle of the seventeenth century (*Il Vessillo*, 1883, p. 377).

525. עֲטִים (אל) *al-Atim* or *Azim* (great, important), Obadja al-A. Nasi (in Yemen? MS. Bodl., Neub. 2378, and MS. Fischl 15); Elia 'A. (MS. Bodl., Neub. 278).

עֲטָר, see עֲטָר.

526. עֵיֶאן or עֵיֶאן? Josef b. . . ? (Fragm. of Mr. Adler not distinct enough); عياض *'Ijadh* is an Arabic proper name, see *Hagi Khalifa*, VII, 1106; Abu Bequer, Index, p. 561.

527. עֵיֶאשׁ, also עֵיֶאשׁ, *Ajjasch*, perhaps the same as عائش, *vivens bono statu vir* (Freytag, III, 250); Jehuda A., rabbi of Algiers, seventeenth century (*Catal. Bodl.*, p. 1290, ap. Fürst, *Bibl. Jud.*, I, 26; *Ajas*, Zedner, p. 65; *Ayas* [also Josef David], Cazés, p. 340; *Ayasch*, a poem in MS. Bodl., Neub. 2306 b); Simon עֵיֶאשׁ (?), ap. Jellinek, l. c., p. 44. Jakob Moses Ayas, of Palestine, Hebr. עֵיֶאשׁ (*Hebr. Bibliogr.*, II, 55, note 6) is perhaps عائش?

528. עֵיֶזָר (אל) *al-'Eizar*, Hebr. Elasar or Elieser, see above, § 6, p. 606. In the Bodl. MS., Neubauer 2525, Abr. b. עֵיֶזָר is ibn Esra, see *Catal. Berlin*, p. 123.

528^b. עֵיֶזָר? see under קִבִּין.

529. עֵיֶסָי (and Hebraized עֵיֶסָא) *'Isa* is the Arabic name of Jesus (but not by the intermediation of עֵשָׂו *Esau*, see Derenbourg in *Revue des Ét. Juives*, XVIII, 127, against Landauer and Noeldecke). Of course, no Jew called himself *'Isa*; but we find the Kunya *abu 'Isa* Obadja al-Isfahani, or Ispahani (Dukes, *Beiträge*, p. 25; *Litbl. d. Or.*, 1843, p. 568, and Pinsker, *Lik.*, p. 10, read עֵיֶבֶד *Ubeid*; Harkavy in his Russian essay on Kirkisani, p. 311; comp. above, § 12, n. 10, p. 627, and Ja'hja, in my work *Polem. u. apolog. Lit.*, pp. 26, 27); Bacher, in *Rev. des Ét. Juives*, XXV, 155.

529^b. עֵיֶשׁ *'Eisch* (viaticum, living), only in the composition *abu 'l-'E.* and *ibn al-'E.* It is probably not a mere accident that the greatest number of instances of this by-name (commissary of the store) belong to persons called *Josef*, see *Hebr. Bibliogr.*, XVI, 61 (see also Menachem ibn Serach in *Med. Jew. Chron.*, II, 244), and Josef *Bolaix*

(*Revue des Ét. Juives*, IV, 70) = abu 'l-'Eisch, which confirms my deduction of the name *Belaisch* (בלעיש). Whether Abraham ibn Sahl got the by-name abu 'l-'E. before he confessed the Islam is questionable.

530. אלעכברי al-'*Ukbari* or *Okbari* (of 'Ukbar or Ukbara, near Bagdad, Suj., p. 181, Suppl., p. 171, *Resp.*, ed. Harkavy, n. 285, people of Egypt dwelling at U.); two old teachers, of whom we know but little, are so named: Ismaïl (Harkavy in his Russian treatise on Kirkisani, p. 314, if my notice is correct), Mesue (see the article of S. Poznański in the *Revue des Ét. Juives*, XXXIV, p. 162; comp. Fürst, *Litbl. d. Or.*, VIII, 533); Sa'id b. Ma'udha (MS. Berlin 448, *Catal.*, Abth. 2, p. 8).

530^b. עכב? Ibrahim (MS. Bodl., Neub. 407).

531. עלא = עלא 'Alâ (highness, noblesse), al-'Alâ would be the same as Alâ al-Din (highness of the religion), vulgo "Aladin"; but I only know instances of the *Kunya* abu 'l-'Alâ early in Egypt: abu 'l-A. b. abi Ali הנאמן and al-Scheikh al-Tadjir (Harkavy, *Meassef Nidd.*, pp. 182, 183), and al-Râs (*fragm. of Mr. Adler*).

532. עלאל 'Ilal? or 'Allal? certainly not "Alael" (Zunz, *Syn. Poesie*, p. 357), b. Jeschua of Tlemsen (Landshuth, *Onomast.*, p. 302). I. b. Josef b. Sajjidun (Seidun), see *Revue des Ét. Juives*, V, 4.

533. עלאן or עלן 'Alan or 'Allân (*Hagi Khalfa*, VII, 1040, n. 7503-4), derived from Ali (mentioned by Goldziher in his article on the law respecting the names in the *Zeitschr. D. M. G.*) and not "Ilan." An old Arabic grammarian עלאן (without vowels) is mentioned in the *Fihrist*. As far as I know, there is only one old author mentioned by the Karaite Hadassi (comp. Jeh. המשכיל, *Catal. Lugd.*, p. 388). Jehuda b. A. (see the quotations in *Die hebr. Übersetz.*, p. 914; comp. *Hebr. Bibliogr.*, XVII, 84, and Bacher in *Winter und Wünsche*, II, 141, III, 209). The chronology of the Karaites being almost conjectural, it is no wonder if we find the same Jehuda, ap. Simcha Luzki, f. 21 b,

and instead of this name and at a little different place, ap. David al-Hitī, *abu Abraham* (= Ibrahim) b. עלאן (*J. Q. R.*, IX, 433, in the English translation the word *abu* is wanting), and apud Mordechai b. Nisan (ch. ix, f. 11 b) he has become Josef (!) Abraham b. 'y ha-Babli; and in the list of Masorets (*Hebr. Bibliogr.*, XIV, 105) we find together Josef ben (*sic*) Abraham ha-Babli and Josef Abraham b. עלאן ha-Babli after Jehud b. 'y! Perhaps there is a transposition of letters in the name אלען b. Ja'hja b. בעמר (=abi Omar?) of Matrak in an epigraph (*Catal. of the Hebrew MSS. in St. Petersburg*, I, pp. 87, 88, n. 2 and 5).

534. עלואן 'Ulwan or 'Olwan (?), b. Jakob and b. Elasar (MS. Bodl., Neub. 550, 594 (omiss.), 1461, *Ilwan*, Index, p. 1081); Samuel ibn U. (*ibid.*, 626).

535. עלוף (אל) ? al-*Illauf* (very old), Abraham (Conforte, f. 37).

536. עלי 'Ali (high) is the well-known name of the Khalif, which is very frequent amongst the Muslims, and, as it seems, it has been introduced early amongst the Karaites, at least in the *Kunya abu Ali* (see below); but I have not yet discovered a decided testimonial for its application as a *proper name*, because our sources are wanting in the vowels, and the letters 'ly express the Hebrew biblical name *Eli* (*Il Vessillo*, 1879, p. 14), which, however, is so rare amongst the Jews that it does not occur in the Index of Conforte. In the Index of *Med. Jew. Chron.*, II, p. xlv, there is one Sakandari in the seventeenth cent., and another wanting, as we shall soon see.

I premise the *Karaïtes*, without particular care for a chronological or alphabetical arrangement or complete quotations of the sources: Ali b. Chason (? see under חסון); Jeschua b. A.; Ali b. Suleiman, the lexicographer (at last mentioned by Bacher, *Revue des Ét. Juives*, XXX, 252); perhaps A. b. Israel, about 1050-1100 (Harkavy, in *Stade's Zeitschr. f. d. Wiss. d. A. T.*, 1881, p. 153; *Chadaschim*, &c., n. 7, p. 45); perhaps A. b. Jehuda הנזיר (Fürst, *Litbl.*, XII, 54,

suggests a Karaïtic origin of that by-name without a valuable argument; see the quotations in *Hebr. Bibliogr.*, VII, 14, XIV, 105, XIX, 93; Derenbourg, *Manuel du lecteur*, p. 187; comp. עלאן). In later times the Karaïtic sources mention Rab Ali and Isak b. A. (Mord. b. Nis., f. 11 b, ed. Wien); Mose b. Ali (Simcha Is. Luzki, f. 21, l. 10 from bottom). It is remarkable that the dubious name does not appear in the epitaphs with fictitious dates, collected by Firkowitz (1872), up to n. 200 (dated 1047); I have not continued the research. Ali was the name of the renegade Sind (tenth cent.), see סנר.

I shall now enumerate various persons whose names are not sure, and are even transcribed differently according to the supposition of modern writers.

ʿy b. Salomo occurs in an old Arabic Resp. (ed. Harkavy, n. 370). Ap. Benjamin Tudelensis (p. 77, ed. Asher), the teacher of David al-Raï (?), whose name is given in the English translation, p. 122: "*Eli* the President of the College of (!) Geon Ja'akob"; Kaufmann (*Revue des Ét. Juives*, XVII, 304) pronounces the name *Ali*; on the poem addressed to this person (edited in Schorr's *he-Chaluz*, III, 131) comp. Kobak's *Jeschurun* (Hebr.), IV, 92, note. Benjamin Tud. is very probably the source of Sambari, p. 123, ed. Neubauer, entirely omitted in the Index, II, p. xlv. Was he perhaps the father of another head of the Academy of Bagdad, Samuel ha-Levi, son of עלאי, opponent of Maimonides? see *Catal. Bodl.*, p. 1915; *Hebr. Bibliogr.*, XX, 64. The father is called *Ali* by Epstein (*Monatsschrift*, XXXIX, p. 512) and Poznański (*Revue des Ét. Juives*, XXXIII, 319), *Eli* by Harkavy (*Zeitschrift für hebr. Bibliogr.*, II, 125); and I should prefer the later opinion. Jechiel ha-Koken b. ʿy (*Fragm. of Mr. Adler*); ʿy was the father of Hibat Allah abu'l-Barakat (Harkavy, *Chadaschim*, p. 7, n. 47; Schreiner, *Monatsschr.*, 1898, p. 125); ʿy b. Abraham al-Tawili (David al-Hitī, *J. Q. R.*, IX, 434, 440); abu Anan b. Isak b. ʿy, &c. (*ibid.*). Salomo b. עלאי, probably *Eli*, of Soria, pupil of Jona Gerundi, author of חידושי (wanted in Benjacob's

Thesaurus, p. 182 after n. 466), lived in the year 1264 (Zakut, ed. Constant. and London, f. 222, col. 1, and so Josef b. Zaddik; Abraham b. Salomo, who gives the number in words, *Med. Jew. Chron.*, I, 96, 103; the date 28 in ed. Krakau, f. 133, is wrong). "Ali" Abram, 1346, in Perpignan. In the *Revue des Ét. Juives*, XVI, 177-8, there seems to be an error about his family; his "neveu" is named "Abraam fils d'Abram Aly (*sic*), son fils"; instead of "neveu" (נכד?) we should expect "grandson," whose name would be the same as that of his father, because the latter died before the birth of his son; Ali Abr. is = Ali *ben* Abr.; the son Abr. Aly (or Ali) = Abr. *ben* Ali; the grandson Abraham Ali had another son Bonjuzez (= Bon Josef) Ali. I am not quite sure whether the name Ali is not a conjectural transcription of the Hebrew אלי, because this Arabic name at that time in Provence is more than strange. I consider as Hebrew Abraham b. 'ע (1442, MS. Bodl. Neub. 1281), 'ע Habilio or Habillo, translator (1472, *Die hebr. Übersetz.*, p. 1068; Elia, a printer's error).

On the Kunya *abu* Ali, often connected with the proper name *Hasan*, see § 12, n. 10, p. 627, ap. Mordechai b. Nisan (f. 11 b, line 28) we find the curious-looking ר' אבר עלי, which I never met with elsewhere. Abu Ali ibn Musan (so), see MS. Bodl., Neub. 614-5.

For completeness sake I mention the abbreviation "עלי" (Zunz, *Ges. Schr.*, III, 213), which I have not noticed in my remark in the *Vessillo*, 1879, p. 17, against M. Soave (*ibid.*, 1878, p. 80); but in the MS. of Paris 222 (so to be corrected), quoted l.c., it is not only joined to the name of deceased persons. An abbreviation might be Mordechai b. Elia עלי, copyist, 1456, of Provence (שפת יתר, f. 35 b, and MS. Bodl., Neub. 1057, p. 287, in the Index, p. 1071: "Eli").

537. עלייה = عليّة, 'Alijja, feminine form of Ali (Zunz, *Ges. Schr.*, II, 68).

538. עמאִיס 'Amaïs? daughter of Amram (*fragment of Mr. Adler*).

539. ^(א)עמאני al-'*Ammani* (or '*Umani* from a place, Suj., p. 184, Suppl., p. 172; *Magazin f. d. Wiss. d. Jud.*, V, 93, 203), Benzion Ahron b. Jeschua, contemporary of Jehuda ha-Levi and Zadok ("Imani," ap. Zunz, *Syn. Poesie*, p. 107, *Lit.*, p. 599); Neub. Catal., p. 645, n. 67, has עמאני, not in n. 71, 72, 78. See also Kaisarani, p. 208.

540. עמאר *'Ammâr* (perseverant, pious, orthodox), probably a proper name or attribute, then a family-name, pronounced *Amar* by Kayserling (*Gesch.*, I, 86, 17c, Benjamin and Moses; see *Hebr. Bibliogr.*, IV, 65), Zedner, p. 36, Cazés, p. 23 (Amram, in the Index erroneously "Abraham"); David A. b. Salomo (*Catal. Bodl.*, p. 857); Isak of Ceuta (סיפתא, instead of סיבתא), ap. Asulai, s. v. Since Omar is no proper name of a Jew (see עמר), I believe that Josef ibn עמרי(?) ibn עמר, who copied (1542, see Zunz, *Lit.*, p. 335) the Comm. on Midrash Kohelet of Jakob b. Salomo al-Djajjani (*Litbl. d. Or.*, X, 668), belonged to the family עמאר.

541. עמארה? name of a place, then family name? List of subscr.; Isak ibn עמארה (ob. in Fez 1712-3, Wolf, III, p. 1069, before last line) is perhaps a misprint.

542. עמו? *'Amwu*? (humility), List of subscr.

543. עמור *'Umur* (Freytag has only the plural of the name 'Amru or 'Amr?), List of subscr.; U. b. Honein (*Resp. Sim. Duran*, I, 20).

544. ^(א)עמי? This by-name only occurs as that of Salomo (*Catal. Bodl.*, p. 2276), and is recently pronounced al-'*Ammi* (patruus, patruelis); it might also be read '*Ami* (blind). But now I begin to doubt the name, instead of which we find לחמיש, indeed still less acceptable. العمی, see Kaisarani, p. 118.

545. עמר *'Omar* or '*Umar*, the name of some Khalifs; never, as far as I know, the name of a Jew who did not disown his faith; see also עמאר. The Kunya *abu Omar* (the vowel *u* or *o* is expressed by the Arabic sign in the Arabic work of Moses ibn Esra, as I have already remarked by way of supplement to § 12, Vol. IX, p. 628) is commonly connected with the proper name of Josef; some instances

are quoted in § 12 (comp. under *ד״אן* and *שׁוּשָׁן*, Neub. *Catal.*, n. 340). I am not sure whether the following name, mentioned by Pinsker (p. 117), is quite complete, and no Josef ejected, viz. David b. Jefet the scribe, called abu O. b. *בועלי* (=abu Ali) *אלארינאני* (? *Suj.*, p. 9, *Suppl.*, p. 9, have *ארגיאני*, *ארגוני*, *ארגאני*, but not *ארגואני*). Alfonso VIII at his death (December, 1207) left to his Almoxarite (al-Muscharif), the Jew *Avomar*, 12,000 maravedis (*Boletín de la R. Acad. de Madrid*, VIII, 1886, p. 229). The proper name of this abu Omar was probably Josef.

546. *עמרן* 'Imrán is the Arabic transformation (not translation) of the Hebrew biblical *עמרם* (*Amram*). It occurs rarely among the Jews, less than its Hebrew original¹, for instance, I. b. 'Hakim, MS. Bodl., Neub. 2140 (in the Index, p. 1078: *Amram*); I. b. Saadia b. Jehuda (1505? *Hebr. Bibliogr.*, XX, 47). The *Kunya abu Imran* is connected with the proper name *Musa* (Moses, § 11, n. 5, p. 622), and I have quoted some instances above (§ 11, l. c.). Very probably Mose b. Zeduka, the contemporary of Jehuda al-Charizi and of the Karaïte Moses Dar'i (whom Pinsker and Graetz have placed in the ninth century! see Geiger's *Zeitschr.*, IX, 172; *Zeitschr. D. M. G.*, XXV, 502), is called Imran b. 'Sadaka instead of abu I. Perhaps something similar is the case with the Samaritan Marka, or Moses ben Amram (*J. Q. R.*, VIII, 567).

547. *עמרן* 'Amrun? (diminutive of 'Amr or Amru?) occurs as a family name, for instance, Isak בן ע' (MS. Munich

¹ The name Amram, upon which Jehuda ha-Levi composed an epigram (*Catal. Neub.*, p. 648, n. 215), is not frequent with the Jews under Christian dominion. It is not rare in the Orient since the times of the Talmud teachers and the Gaonim, whence it spread next among the Jews under Arabic dominion. Instances of the Middle Ages (besides the Gaonim) are: A. b. Is'hak at Sevilla (ob. 997, if we believe Leo Africanus, cap. 27, p. 295, ed. Fabricius, *Bibl. gr.*, t. XIII, ap. Wolf, III, n. 1797 b; Carmoly, *Hist. des méd.*, p. 33); A. b. Moses, before 1397 (MS. Par. 764); A. b. Na'tan Efrati (Resp. Isak b. Scheschet, n. 371); a pajtan of the twelfth century (*Ozar tob*, 1880, p. 64); Ahron b. A., possessor of MS. Berlin, n. 99; Jehuda b. A. ha-Parsi (see § 11, n. 5, p. 622); Josef b. A. (Resp. ed. Harkavy, p. 68, n. 32).

353), Samuel (Sambari, p. 143). It has become *Ambbron* (not *Embron*?) with a family, or more than one, in Italy since 1472 at least. Members of it, not collected under the family name, and not all under the proper names in the Index of the second part of Vogelstein and Reiger's *Gesch. d. Juden in Rom*, are: Alexander b. Gabriel (p. 322), Baruch (195), Chiskijja b. Gabriel (179), Gabriel de A. (249, 314), Jakob (279), Jehuda b. Schemtob (ibid.), Leonel (432), Sabbatai (279-281), Samuel (I, 497), Schemtob (II, 153), Serachja (419).

548. עמשי? Josef, teacher of Efraim of Tyrus, ap. Josef Sambari, p. 133, l. 1, seems to be an error, perhaps some abbreviation?

549. ענבי 'Anabi (dealer in grapes, Suj., p. 182, Suppl., p. 172), more probable than the unusual Hebrew *Enabi*; Schalom b. Josef, translator in Constantinople (1450-60, *Die hebr. Übersetz.*, p. 566).

550. ענתיבי 'Antibi (Zedner, p. 51, Isak and Abraham, the latter [*Ghirondi Toledot*, p. 22, n. 52] ob. 28. Schebat 618, Jellinek, *Kontres*, p. 3); I know only عنتابي (*Hagi Kh.*; *Revue des Ét. Juives*, XXXIII, 310).

551. עפיה, corrupted עפיה, originally עפיה 'Afijja (health), Ahron Afia (*Catal. Bodl.*, p. 1602, see Add. ad p. 713). Moses and Salomo b. Isak about 1400 (*Hebr. Bibliogr.*, XIV, 96). Hence *Abu l-'Afijja*, vulgo *Abulafia* or *Abulaphia* (father of health, Jellinek, *Sach- und Namenreg.*, p. 30, n. 6), the name of a celebrated family (Levi or al-Lâwi) at Toledo, since the middle of the twelfth century, of which Zunz (*Z. Gesch.*, pp. 432-4) has compiled almost exhaustive notices, a little rectified and completed here and there; the most renowned authors of printed Hebrew books are to be found in the Catalogues of the Bodleian (see p. 713), of the British Museum, &c. A recent orthography is אבולאפיה, and Italianized אבולאפיי, "Abu-l-afyah" and "Abulafio," ap. Zedner. A shortened form is בולעפיה (Delitzsch, *Serapeum*, 1840, p. 167), from which is to be derived the Italian *Bolaffi*, and from this the English *Boluffey* (Zedner, p. 154). "Abalofia," and perhaps also "Abalasis," ap. Kayserling

(*Sephardim*, pp. 102, 103), are corruptions of A. (*Hebr. Bibliogr.*, III, 87). Jedidja abu 'עניה-ל (dubious) in MS. Bodl., Neub. 2410, is עפיה? Josef *Abenasia*, first general judge of Sicily (1405, *Revue des Ét. Juives*, XIII, 209), is probably ibn 'Afia.

552. עפיה 'Afif (*abstinens illicito et indecoro*, Freytag), A. b. Abd al-Kahir b. Sukra, also A. b. Sukra, was an able physician of Haleb in the year 584 H. (1188-9), who ordered Saladin in an attack of colic to take wine; but the prince refused the prohibited liquor (Kamal al-Din abu 'Haf's Omar, &c., in G. Freytag, *Chrest. Arab.*, Bonn, 1834, p. 97). Perhaps on this occasion he composed his monograph on colic (O'seibia, II, 164; comp. Leclerc, *Hist.*, &c., II, 42; Hammer, in the seventh volume of his *Literaturgesch.*, has omitted A. and his father; O'seibia, II, 163, contains a larger article on him unknown to Leclerc). Jewish history has not yet taken notice of these royal physicians. A physician Afif Amram, also at Haleb, but 1297-8, born 1235-6, friend of the mystic ibn Hud, was perhaps an offspring of the Jew? (Goldziher, *J. Q. R.*, VI, 218).

553. עצמאן? Josef ibn, MS. Bodl., Neub. 585; Salomo b. Josef עמאס "Assass," ap. Schwab, *Revue des Ét. Juives*, XXXIV, 129, 130?

554. עקיש? Josef ibn, at Rome, 1539, ap. Vogelstein and Rieger, *Gesch.*, II, 418. This name is strange; perhaps it is to be read עקיש? see עקריש.

555. עקנין, also עכנין, 'Aknin? Josef ibn, pupil of Maimonides (*Catal. Bodl.*, p. 1440; see other quotations in *Magazin f. d. Wiss. d. Jud.*, XV, 105); this name is not yet explained.

556. עקרא 'Akra? Abraham ibn, *Catal. Bodl.*, p. 665.

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(To be continued.)